1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma

252 [415] diameter, and wedge-shaped at one end. It will be noted that scales, skin, bones and all went into the mess. In fact, the enormous number of small bones these fish contained gave them no concern at all.

262 Shellfish and crayfish were probably not eaten, if they occur in these waters at all. My informants knew of no mollusks nearby and professed ignorance of the Colorado.

MEALS AND DOMESTIC HABITS

512 462 Domestic duties began before sunrise. A woman rose and immediately began her preparations for the morning meal, the cooking utensils being conveniently at hand near her head. [513] (They slept with their heads to the east: these articles were kept near the doorway which was on the east side of the house.) She [482] then went to fetch water sufficient for the day's supply, carrying a large pot on her head balanced on a cloth ring. Each family [415] had several large vessels for storing water, mounted on branching posts erected under the shade. Fetching water was a feminine task alone: they always made a point of having the storage jars filled before the sun rose.

252 Cooking was done under the shade, with which each house was provided, in the summer, but in winter anywhere in the open. If need be they erected a little screen of arrowweed stalks thrust into the ground to keep off wind and dust. They only cooked inside the dwelling if forced to by bitter cold. There, as outdoors, [372] the fire was not confined, as in a pit nor walled in. Cooking pots were supported on three stones. Today, a little trench is dug for the fire, the pot being supported on several iron rods or even 252 green sticks set across, but I was assured this was not aboriginal. 415 Clay cooking pots and bowls, ladles of clay and wood, mush stirrers, and baskets were the utensils. For a people primarily pottery using, they put an exaggerated value on the convenience of baskets (the shallow bowl baskets obtained from the Pima) and held it highly awkward to have to do without. Stone boiling was unknown. The mush stirrer was three or four arrowweeds twined together near one end (Pl. XIV, *d*).

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Mesquite branches were considered the best firewood; of these the supply was abundant. Men would go out to burn down and break up wood, but they would not carry it home; that was a woman's task. Nor would they fetch water, grind seeds, nor ordinarily cook. Men, however, would kindle the fire to warm the house in the evening. A fire to cook by was built of several large chunks of wood at the sides with sticks between. The common palm drill was used to light it.

The preparation of meals was laborious rather than complicated. With mesquite as the staple, a large part of a woman's daily routine had to be given over to pounding it in a mortar and grinding it on the metate. The metate was also requisitioned for corn in all its stages and many of the wild seeds. Ability to labor long and rapidly at it was reckoned the chief of a housewife's accomplishments; so much so that every prospective bride was set to work grinding by her mother-in-law to prove her proficiency. The wooden mortar came in for far less use. In it they broke up the mesquite beans preparatory to grinding on the metate, hulled various seeds and shelled corn. The principles of cooking were simple and few. Mesquite flour and tule pollen were preserved in cakes made by packing layer after layer into a hole. Other foods, vegetal and flesh, were half-broiled, roasted, or boiled to be dried for storage. In the final preparations for the meal, great use was made of baking in the ashes: seeds, stems, corn, and small grain were treated in this fashion.[23] For this the ground was heated, and the ashes with a few live coals raked back over the article. Boiling was, however, the mainstay in cooking, at least for vegetal products: mesquite, corn, seeds, pumpkins, squash, and beans regularly went into the pot. Mesquite gruel, and in later days wheat gruel (pinole), was commonly mixed with other foods: in fact, ground wild seeds were used for little more than to give variety to the flavor of the gruel. Pit roasting was rare, since mescal and cholla beans were obtained only infrequently. Parching with live coals in shallow bowls

[23] The Papago also roast rabbits in ashes (Lumholtz, *New Trails in Mexico*, p. 334).

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Parching with live coals in shallow bowls

252 [177] probably came into common use only after the introduction of wheat. Previously its use was primarily to prepare seeds and [263] beans for grinding. Salt (ěs'i') was little used in cooking. In fact, they had no true salt but scraped up saline or alkaline deposits [317] found near certain sloughs.[24] (Curiously enough, they say that commercial salt is bitter!)

264 *Only two meals a day were served:* morning and evening. The morning meal was usually prepared at dawn, and when all had 512 risen at sunrise, the family would eat. If a woman was seen preparing it after the sun had risen, they would call her lazy. Women were ordinarily away from home all day gathering foodstuffs. [857] Children who were left at home were expected to keep up the fire in order to have plenty of ashes on hand to roast with. Women had to spend a large part of their time grinding on the metate. They began preparing the evening meal in the middle of the afternoon: as soon as it was ready, they would eat it, that is, quite early, before sunset. This was the big meal of the day. (Breakfast and dinner had no special designations like ours.) There was no sort of grace before eating.

264 476 Women shared food. A woman would cook a large vessel full of pumpkin, then go about the village gathering bowls from other women, and share out the pumpkin in these until all was gone. She then carried them to the owners, who in turn brought her something.

264 Men ordinarily ate first, morning or evening; then the women and children of the household. But if there were present visitors [574] of either sex, friends and relatives, of whatever status, they were served even before the men. It happened to be the general rule that women served their husbands first, but this was because most foodstuffs were vegetal. Actually whoever cooked served the others first. Thus, men prepared the small game they killed —rabbits, fish, quail—and served their wives first. That is, "they treated each other alike."

[24] The salt gathering expeditions of Papago and Pima, with self-purification, were not made by the Maricopa (Lumholtz, *New Trails*, p. 269; Russell, *Pima Indians*, p. 94).